

## The Invention Of World Religions Or How European U

"In this book, the author explores the question of whether religions were invented by humans or given to us by some other means. It is a scientific look at how ancient humans made sense of the world and the phenomena they encountered around them. In the past, arguments against the existence of gods have mainly come in the form of scientific inquiries that attempt to show there is no evidence for their existence. The Invention of Religion, however, investigates the psychological mechanisms that cause religions to originate and it sets out to prove that when humans have neither science nor religion, these mechanisms cause them to invent new religions. It also investigates how the differences (like monotheism vs. pantheism) between religions arise and how probable these differences are"--Amazon.com.

Who Invented Hinduism? presents ten masterly essays on the history of religious movements and ideologies in India by the eminent scholar of religious studies, David N. Lorenzen. Stretching from a discussion on the role of religion, skin colour and language in distinguishing between the Aryas and the Dasas, to a study of the ways in which contact between Hindus, on the one hand, and Muslims and Christians, on the other, changed the nature of the Hindu religion, the volume asks two principal questions: how did the religion of the Hindus affect the course of Indian history and what sort of an impact did the events of Indian history have on the Hindu religion. The essays cast a critical eye on scholarly Arguments which are based as much on current fashion or on conventional wisdom as on evidence available in historical documents. Taking issue with renowned scholars such as Louis Dumont, Romila Thapar, Thomas Trautmann and Dipesh Chakrabarty on some central conceptions of the religious history of India, Lorenzen establishes alternative positions on the same through a thorough and compelling look at a vast array of literary sources. Touching upon some controversial arguments, this well-timed and insightful volume draws attention to the unavoidably influential role of religion in the history of India, and in doing so, it creates a wider space for further discussion focusing on this central issue.

The idea of "world religions" expresses a vague commitment to multiculturalism. Not merely a descriptive concept, "world religions" is actually a particular ethos, a pluralist ideology, a logic of classification, and a form of knowledge that has shaped the study of religion and infiltrated ordinary language. In this ambitious study, Tomoko Masuzawa examines the emergence of "world religions" in modern European thought. Devoting particular attention to the relation between the comparative study of language and the nascent science of religion, she demonstrates how new classifications of language and race caused Buddhism and Islam to gain special significance, as these religions came to be seen in opposing terms-Aryan on one hand and Semitic on the other. Masuzawa also explores the complex relation of "world religions" to Protestant theology, from the hierarchical ordering of religions typical of the Christian supremacists of the nineteenth century to the aspirations of early twentieth-century theologian Ernst Troeltsch, who embraced the pluralist logic of "world religions" and by so doing sought to reclaim the universalist destiny of European modernity.

The current political standoffs of the 'War on Terror' illustrate that the interaction within and between the so-called Western and Middle Eastern civilizations is constantly in flux. A recurring theme however is how Islam and Muslims signify the 'Enemy' in the Western socio-cultural imagination and have become the 'Other' against which the West identifies itself. In a unique and insightful blend of critical race, feminist and post-colonial theory, Sunera Thobani examines how Islam is foundational to the formation of Western identity at critical points in its history, including the Crusades, the Reconquista and the colonial period. More specifically, she explores how masculinity and femininity are formed at such pivotal junctures and what role feminism has played in the wars against 'radical' Islam. Exposing these symbiotic relationships, Thobani explores how the return of 'religion' is reworking the racial, gender and sexual politics by which Western society defines itself, and more specifically, defines itself against Islam. Contesting Islam, Constructing Race and Sexuality unpacks conventional as well as unconventional orthodoxies to open up new spaces in how we think about sexual and racial identity in the West and the crucial role that Islam has had and continues to have in its development.

Contesting Islam, Constructing Race and Sexuality

Contested Histories and Contemporary Realities

Norton Anthology of World Religions

Religion as We Know It: An Origin Story

Religion and Society from McLennan to Freud

The Origins of Mythology and Religion

Religious Inventions

From the fall of Constantinople in 1453 until the eighteenth century, many Western European writers viewed the Ottoman Empire with almost obsessive interest. Typically they reacted to it with fear and distrust; and such feelings were reinforced by the deep hostility of Western Christendom towards Islam. Yet there was also much curiosity about the social and political system on which the huge power of the sultans was based. In the sixteenth century, especially, when Ottoman territorial expansion was rapid and Ottoman institutions seemed particularly robust, there was even open admiration. In this path-breaking book Noel Malcolm ranges through these vital centuries of East-West interaction, studying all the ways in which thinkers in the West interpreted the Ottoman Empire as a political phenomenon - and Islam as a political religion. Useful Enemies shows how the concept of 'oriental despotism' began as an attempt to turn the tables on a very positive analysis of Ottoman state power, and how, as it developed, it interacted with Western debates about monarchy and government. Noel Malcolm also shows how a negative portrayal of Islam as a religion devised for political purposes was assimilated by radical writers, who extended the criticism to all religions, including Christianity itself. Examining the works of many famous thinkers (including Machiavelli, Bodin, and Montesquieu) and many less well-known ones, Useful Enemies illuminates the long-term development of Western ideas about the Ottomans, and about Islam. Noel Malcolm shows how these ideas became intertwined with internal Western debates about power, religion, society, and war. Discussions of Islam and the Ottoman Empire were thus bound up with mainstream thinking in the West on a wide range of important topics. These Eastern enemies were not just there to be denounced. They were there to be made use of, in arguments which contributed significantly to the development of Western political thought.

Synthesizing the thinking of the most prominent scholars, professor Edmund Chia discusses practically everything that should be known about Christianity's encounter with other religions in this comprehensive book. Topics include: the invention of the idea of World Religions and World Christianity the Bible and the church's attitude toward other faiths Vatican II, Asian Christianity, and interfaith dialogue the what, why, when, and how of dialogue the global ecumenical movement theologies of religious pluralism cross-textual hermeneutics comparative theology interfaith worship religious syncretism multiple religious belonging interfaith learning in seminaries.

A brief, beautiful invitation to the study of religion from a Pulitzer Prize winner. How did our forebears begin to think about religion as a distinct domain, separate from other activities that were once inseparable from it? Starting at the birth of Christianity—a religion inextricably bound to Western thought—Jack Miles reveals how the West's "common sense" understanding of religion emerged and then changed as insular Europe discovered the rest of the world. In a moving postscript, he shows how this very story continues today in the hearts of individual religious or irreligious men and women.

Is Confucianism a religion? If so, why do most Chinese think it isn't? From ancient Confucian temples, to nineteenth-century archives, to the testimony of people interviewed by the author throughout China over a period of more than a decade, this book traces the birth and growth of the idea of Confucianism as a world religion. The book begins at Oxford, in the late nineteenth century, when Friedrich Max Müller and James Legge classified Confucianism as a world religion in the new discourse of "world religions" and the emerging discipline of comparative religion. Anna Sun shows how that decisive moment continues to influence the understanding of Confucianism in the contemporary world, not only in the West but also in China, where the politics of Confucianism has become important to the present regime in a time of transition. Contested histories of Confucianism are vital signs of social and political change. Sun also examines the revival of Confucianism in contemporary China and the social significance of the ritual practice of Confucian temples. While the Chinese government turns to Confucianism to justify its political agenda, Confucian activists have started a movement to turn Confucianism into a religion. Confucianism as a world religion might have begun as a scholarly construction, but are we witnessing its transformation into a social and political reality? With historical analysis, extensive research, and thoughtful reflection, Confucianism as a World Religion will engage all those interested in religion and global politics at the beginning of the Chinese century.

Four Essays

Picart and Bernard's Religious Ceremonies of the World

Founders and Their Functions in History

Essays on Religion in History

How Corporate America Invented Christian America

Before Religion

A Summa of Interfaith Dialogue

From the bestselling author of *A History of God* and *The Great Transformation* comes a balanced, nuanced understanding of the role religion plays in human life and the trajectory of faith in modern times. Why has God become incredible? Why is it that atheists and theists alike now think and speak about God in a way that veers so profoundly from the thinking of our ancestors? Moving from the Paleolithic Age to the present, Karen Armstrong details the lengths to which humankind has gone to experience a sacred reality that it called God, Brahman, Nirvana, Allah, or Dao. She examines the diminished impulse toward religion in our own time when a significant number of people either want nothing to do with God or question the efficacy of faith. With her trademark depth of knowledge and profound insight, Armstrong elucidates how the changing world has necessarily altered the importance of religion at both societal and individual levels. And she makes a powerful, convincing argument for structuring a faith that speaks to the needs of our dangerously polarized age.

This book argues for the diversity of religions and the human element in the development of religion.

In this assessment of the field of compartive religion, this text surmounts the seemingly intractable division between postmodern scholars who reject the comparative endeavour and those who affirm it. It brings together leading historians of religion from a range of backgrounds and vantage points.

Who invented God? When, why, and where? Thomas Römer seeks to answer these enigmatic questions about the deity of the great monotheisms–Yhwh, God, or Allah–by tracing Israelite beliefs and their context from the Bronze Age to the end of the Old Testament period in the third century BCE, in a masterpiece of detective work and exposition.

Histories of Art and Religion from India to Ireland

The Invention of World Religions

From Babylon to Jonestown

Invented Religions

False History, Fake Science and Pseudo-religions

A Magic Still Dwells

Empires of Faith in Late Antiquity

Drawing on a large body of previously untapped literature, including documents from the Church Missionary Society and Bengali newspapers, Brian Pennington offers a fascinating portrait of the process by which "Hinduism" came into being. He argues against the common idea that the modern construction of religion in colonial India was simply a fabrication of Western Orientalists and missionaries. Rather, he says, it involved the active agency and engagement of Indian authors as well, who interacted, argued, and responded to British authors over key religious issues such as image-worship, sati, tolerance, and conversion.

For curious readers young and old, a rich and colorful history of religion from humanity’s earliest days to our own contentious times In an era of hardening religious attitudes and explosive religious violence, this book offers a welcome antidote. Richard Holloway retells the entire history of religion—from the dawn of religious belief to the twenty-first century—with deepest respect and a keen commitment to accuracy. Writing for those with faith and those without, and especially for young readers, he encourages curiosity and tolerance, accentuates nuance and mystery, and calmly restores a sense of the value of faith. Ranging far beyond the major world religions of Judaism, Islam, Christianity, Buddhism, and Hinduism, Holloway also examines where religious belief comes from, the search for meaning throughout history, today’s fascinations with Scientology and creationism, religiously motivated violence, hostilities between religious people and secularists, and more. Holloway proves an empathic yet discerning guide to the enduring significance of faith and its power from ancient times to our own.

At the origins of the major religious traditions one typically finds a seminal figure. Names such as Jesus, Muhammad, Confucius, and Moses are well known, yet their status as “founders” has not gone uncontested. Does Paul deserve the credit for founding Christianity? Is Laozi the father of Daoism, or should that title belong to Zhuangzi? What is at stake, if anything, in debates about the historical Buddha? What assumptions are implicit in the claim that Hinduism is a religion without a founder? The essays in *Varieties of Religious Invention* do not attempt to settle these perennial arguments. Rather, they consider the subtexts of such debates as an exercise in comparative religion: Who engages in them? To whom do they matter, and when? To what extent are origins thought to define the essence of a religion? When is development in a religious tradition perceived as deviation from its roots? In what ways do arguments about founders serve as proxies for broader cultural, theological, political, or ideological questions? What do they reveal about the ways in which the past is remembered and authority negotiated? Surveying the landscape shaped by these questions within each tradition, the authors provide insights and novel perspectives about the individual religions, and about the study of world religions more generally.

Throughout its long history, Japan had no concept of what we call “religion.” There was no corresponding Japanese word, nor anything close to its meaning. But when American warships appeared off the coast of Japan in 1853 and forced the Japanese government to sign treaties demanding, among other things, freedom of religion, the country had to contend with this Western idea. In this book, Jason Ananda Josephson reveals how Japanese officials invented religion in Japan and traces the sweeping intellectual, legal, and cultural changes that followed.

More than a tale of oppression or hegemony, Josephson’s account demonstrates that the process of articulating religion offered the Japanese state a valuable opportunity. In addition to carving out space for belief in Christianity and certain forms of Buddhism, Japanese officials excluded Shinto from the category. Instead, they enshrined it as a national ideology while relegating the popular practices of indigenous shamans and female mediums to the category of “superstitions”—and thus beyond the sphere of tolerance. Josephson argues that the invention of religion in Japan was a politically charged, boundary-drawing exercise that not only extensively reclassified the inherited materials of Buddhism, Confucianism, and Shinto to lasting effect, but also reshaped, in subtle but significant ways, our own formulation of the concept of religion today. This ambitious and wide-ranging book contributes an important perspective to broader debates on the nature of religion, the secular, science, and superstition.

Routledge Handbook of Religions in Asia

The Invention of Religion in Japan

Rulers, Religion, and Riches

Essays in the Study of Religion

Passwords to Paradise

Useful Enemies

Confucianism as a World Religion

Examining a wide array of ancient writings, Brent Nongbri dispels the commonly held idea that there is such a thing as ancient religion. Nongbri shows how misleading it is to speak as though religion was a concept native to pre-modern cultures.

Two French Protestant refugees in eighteenth-century Amsterdam gave the world an extraordinary work that intrigued and outraged readers across Europe. In this captivating account, Lynn Hunt, Margaret C. Jacob, and Wijnand Mijnhardt take us to the vibrant Dutch Republic and its flourishing book trade to explore the work that sowed the radical idea that religions could be considered on equal terms. Famed engraver Bernard Picart and author and publisher Jean Frederic Bernard produced *The Religious Ceremonies and Customs of All the Peoples of the World*, which appeared in the first of seven folio volumes in 1723. They put religion in comparative perspective, offering images and analysis of Jews, Catholics, Muslims, the peoples of the Orient and the Americas, Protestants, deists, freemasons, and assorted sects. Despite condemnation by the Catholic Church, the work was a resounding success. For the next century it was copied or adapted, but without the context of its original radicalism and its debt to clandestine literature, English deists, and the philosophy of Spinoza. Ceremonies and Customs prepared the ground for religious toleration amid seemingly unending religious conflict, and demonstrated the impact of the global on Western consciousness. In this beautifully illustrated book, Hunt, Jacob, and Mijnhardt cast new light on the profound insight found in one book as it shaped the development of a modern, secular understanding of religion.

A groundbreaking account of how the Book of Exodus shaped fundamental aspects of Judaism, Christianity, and Islam *The Book of Exodus* may be the most consequential story ever told. But its spectacular moments of heaven-sent plagues and parting seas overshadow its true significance, says Jan Assmann, a leading historian of ancient religion. The story of Moses guiding the enslaved children of Israel out of captivity to become God's chosen people is the foundation of an entirely new idea of religion, one that lives on today in many of the world's faiths. First introduced in Exodus, new ideas of faith, revelation, and above all covenant transformed basic assumptions about humankind's relationship to the divine and became the bedrock of Judaism, Christianity, and Islam.

"In the beginning was the Word, and the Word was with God, and the Word was God." So opens the Gospel of John, an ancient text translated into almost every language, at once a compelling and beguiling metaphor for the Christian story of the Beginning. To further complicate matters, the words we read now are in any number of languages that would have been unknown or unrecognizable at the time of their composition. The gospel may have been originally dictated or written in Aramaic, but our only written source for the story is in Greek. Today, as your average American reader of the New Testament picks up his or her Bible off the shelf, the phrase as it appears has been translated from various linguistic intermediaries before its current manifestation in modern English. How to understand these words then, when so many other translators, languages, and cultures have exercised some level of influence on them? Christian tradition is not unique in facing this problem. All religions--if they have global aspirations--have to change in order to spread their influence, and often language has been the most powerful agent thereof. *Passwords to Paradise* explores the effects that language difference and language conversion have wrought on the world's great faiths, spanning more than two thousand years. It is an original and intriguing perspective on the history of religion by a master linguistic historian.

Imagining Religion

Varieties of Religious Invention

World Christianity Encounters World Religions

The Inordinate Desire of the West

Christianity

The Invention of Religion

The Meaning and End of Religion

Wilfred Cantwell Smith, maintained in this vastly important work that Westerners have misperceived religious life by making "religion" into one thing. He shows the inadequacy of "religion" to capture the living, endlessly variable ways and traditions in which it exists and manifests itself in the world.

For nearly thirty years, a scientific revolution has taken place in the religious studies departments of several North American and British universities--and the results are considerable, obliging us to envisage new ways of conceiving of this academic field. What tended to rest in the shade and guardianship of past authorities, this critical current has re-examined the discipline's a priori positions, its favourite arguments, its long prehistory within Euro/Christian culture, but also its numerous ethnocentric prejudices. It now considers anew the origins and Christian history of the notion of religion. This starting point then allows us to identify dead ends and contradictions within the traditional History of Religions approach. The second part is dedicated to the synthetic presentation of the new approaches and controversies, which distinguish this current. Following this are two related contributions devoted to two major case studies: "Colonialism and Cultural Imperialism" and "The Invention of Hinduism and Shintoism". Finally, in the third and last part of the book, the author critically examined. The author identifies some of the paradoxes, gaps, and aporias that this approach has already gathered during its short existence.

For centuries following the spread of Islam, the Middle East was far ahead of Europe. Yet, the modern economy was born in Europe. Why was it not born in the Middle East? In this book Jared Rubin examines the role that Islam played in this reversal of fortune. Islam's religion itself is not to blame: the importance of religious legitimacy in Middle Eastern politics was the primary culprit. Muslim religious authorities were given an important seat at the political bargaining table, which they used to block important advancements and lending at interest. In Europe, however, the Church played a weaker role in legitimizing rule, especially where Protestantism spread (indeed, the Reformation was successful due to the spread of printing, which was blocked in the Middle East). It was premodern nations, especially England and the Dutch Republic, where the modern economy was born.

How did mythology and religion first begin? Where did the ideas of "God," "spirit" and "soul" come from? The author takes us to ancient times, showing us how early humans struggled to make sense of the world around them. Drawing on history, geology, volcanology, chemistry, astronomy, archeology, oceanography, biology and cognitive science, the author reveals the surprising true meaning of our most sacred stories. "Bill Lauritzen is some kind of genius." Sir Arthur C. Clarke. "Anyone interested in science and religion should read this book." Elizabeth Loftus, Ph.D., psychologist, UC Irvine. "Bill Lauritzen has systematically analyzed, from an original viewpoint, the historic sources related to the origins of religion. He summarized his research in this interesting and thought-provoking book." Mamikon Simonyan, astrophysicist and mathematician, California Institute of Technology.

Relating Religion

Or, How European Universalism Was Preserved in the Language of Pluralism

A History of a Modern Concept

Islam and The Ottoman Empire in Western Political Thought, 1450-1750

Secular Ideology and the Roots of Modern Conflict

The Secret of the Totem

The Ideology of Religious Studies

*Though it is now discredited, totemism once captured the imagination of Sigmund Freud, Émile Durkheim, James Frazer, and other prominent Victorian thinkers. In this lively intellectual history, Robert Alun Jones considers the construction of a theory and the divergent ways religious scholars, anthropologists, psychoanalysts, and cultural theorists drew on totemism to explore and define primitive and modern societies' religious, cultural, and sexual norms. Combining innovative readings of individual scholars' work and a rich portrait of Victorian intellectual life, Jones brilliantly traces the rise and fall of a powerful idea. First used to describe the belief systems of Native American tribes, totemism ultimately encompassed a range of characteristics. Its features included belief in a guardian spirit that assumed the form of an a particular animal; a prohibition against marrying outside the clan combined with a powerful incest taboo; a sacrament in which members of the totemic clan slaughtered a representative of the totemic species; and the tracing of descent through the female rather than the male. These attributes struck a chord with the late Victorian mentality and its obsession with inappropriate sexual relations, evolutionary theory, and gender roles. Totemism represented a set of beliefs that, though utterly primitive and at a great evolutionary distance, reassured Victorians of their own more civilized values and practices. Totemism's attraction to Victorian thinkers reflects the ways in which the social sciences construct their objects of study rather than discovering them. In discussing works such as Freud's Totem and Taboo or Frazer's The Golden Bough, Jones considers how theorists used the vocabulary of totemism to suit their intellectual interests and goals. Ultimately, anthropologists such as A. A. Goldenweiser, Franz Boas, and Claude Lévi-Strauss argued that totemism was more a reflection of the concerns of Victorian theorists than of the actual practices and beliefs of "primitive" societies, and by the late twentieth century totemism seemed to have disappeared altogether.*

*In recent years there has been an intensifying debate within the religious studies community about the validity of religion as an analytical category. In this book Fitzgerald sides with those who argue that the concept of religion itself should be abandoned. On the basis of his own research in India and Japan, and through a detailed analysis of the use of religion in a wide range of scholarly texts, the author maintains that the comparative study of religion is really a form of liberal ecumenical theology. By pretending to be a science, religion significantly distorts socio-cultural analysis. He suggest, however, that religious studies can be re-represented in a way which opens up new and productive theoretical connections with anthropology and cultural and literary studies.*

*This ambitious book probes our biological past to discover the kinds of lives that human beings have imagined were worth living. Bellah's theory goes deep into cultural and genetic evolution to identify a range of capacities (communal dancing, storytelling, theorizing) whose emergence made religious development possible in the first millennium BCE.*

*Explores the problems for studying art and religion in Eurasia arising from ancestral, colonial and post-colonial biases in historiography.*

*Global Civil Society 2006/7*

*Was Hinduism Invented?*

*Why the West Got Rich and the Middle East Did Not*

*A Little History of Religion*

*The Case for God*

*Britons, Indians, and the Colonial Construction of Religion*

*Faith and Covenant in the Book of Exodus*

*Indigenous societies around the world have been historically disparaged by European explorers, colonial officials and Christian missionaries. Nowhere was this more evident than in early descriptions of indigenous religions as savage, primitive, superstitious and fetishistic. Liberal intellectuals, both indigenous and colonial, reacted to this by claiming that, before indigenous peoples ever encountered Europeans, they all believed in a Supreme Being. The Invention of God in Indigenous Societies argues that, by alleging that God can be located at the core of pre-Christian cultures, this claim effectively invents a tradition which only makes sense theologically if God has never left himself without a witness. Examining a range of indigenous religions from North America, Africa and Australasia - the Shona of Zimbabwe, the "Rainbow Spirit Theology" in Australia, the Yup'it of Alaska, and the Māori of New Zealand – the book argues that the interests of indigenous societies are best served by carefully describing their religious beliefs and practices using historical and phenomenological methods – just as would be done in the study of any world religion.*

*The twentieth century was a period of rapid change for religion. Secularisation resulted in a dramatic fall in church attendance in the West, and the 1950s and 1960s saw the introduction of new religions including the International Society for Krishna Consciousness (ISKCON), the Church of Scientology, and the Children of God. New religions were regarded with suspicion by society in general and Religious Studies scholars alike until the 1990s, when the emergence of a second generation of 'new new' religions – based on popular cultural forms including films, novels, computer games and comic books – and highly individualistic spiritualities confirmed the utter transformation of the religio-spiritual landscape. Indeed, Scientology and ISKCON appeared almost traditional and conservative when compared to the radically de-institutionalised, eclectic, parodic, fun-loving and experimental fiction-based, invented and hyper-real religions. In this book, scholarly treatments of cutting-edge religious and spiritual trends are brought into conversation with contributions by representatives of Duedeism, the Church of All Worlds, the Temple of the Jedi Order and Tolkien spirituality groups. This book will simultaneously entertain, shock, challenge and delight scholars of religious studies, as well as those with a wider interest in new religious movements.*

*The provocative and authoritative history of the origins of Christian America in the New Deal era We're often told that the United States is, was, and always has been a Christian nation. But in One Nation Under God, historian Kevin M. Kruse reveals that the belief that America is fundamentally and formally Christian originated in the 1930s. To fight the "slavery" of FDR's New Deal, businessmen enlisted religious activists in a campaign for "freedom under God" that culminated in the election of their ally Dwight Eisenhower in 1952. The new president revolutionized the role of religion in American politics. He inaugurated new traditions like the National Prayer Breakfast, as Congress added the phrase "under God" to the Pledge of Allegiance and made "In God We Trust" the country's first official motto. Church membership soon soared to an all-time high of 69 percent. Americans across the religious and political spectrum agreed that their country was "one nation under God." Provocative and authoritative, One Nation Under God reveals how an unholy alliance of money, religion, and politics created a false origin story that continues to define and divide American politics to this day.*

*Utilizing contemporary scholarship on secularization, individualism, and consumer capitalism, this book explores religious movements founded in the West which are intentionally fictional: Discordianism, the Church of All Worlds, the Church of the SubGenius, and Jediism. Their continued appeal and success, principally in America but gaining wider audience through the 1980s and 1990s, is chiefly as a result of underground publishing and the internet. This book deals with immensely popular subject matter: Jediism developed from George Lucas' Star Wars films; the Church of the Flying Spaghetti Monster, founded by 26-year-old student Bobby Henderson in 2005 as a protest against the teaching of Intelligent Design in schools; Discordianism and the Church of the SubGenius which retain strong followings and participation rates among college students. The Church of All Worlds' focus on Gaia theology and environmental issues makes it a popular focus of attention. The continued success of these groups of Invented Religions provide a unique opportunity to explore the nature of late/post-modern religious forms, including the use of fiction as part of a bricolage for spirituality, identity-formation, and personal orientation.*

*Religion in Human Evolution*

*Fiction, Invention and Hyper-reality*

*The Invention of Religions*

*The Myth of Religious Violence*

*The Book That Changed Europe*

*Who Invented Hinduism*

*Tomoko Masuzawa's "The Invention of World Religions."*

*This magisterial Norton Anthology, edited by world-renowned scholars, offers a portable library of more than 1,000 primary texts from the world's major religions. To help readers encounter strikingly unfamiliar texts with pleasure; accessible introductions, headnotes, annotations, pronouncing glossaries, maps, illustrations and chronologies are provided. For readers of any religion or none, The Norton Anthology of World Religions opens new worlds that, as Miles writes, invite us "to see others with a measure of openness, empathy, and good will..."*

*Unprecedented in scope and approach, The Norton Anthology of World Religions: Christianity brings together over 150 texts from the Apostolic Era to the New Millennium. The volume features Jack Miles's illuminating General Introduction—"How the West Learned to Compare Religions"—as well as Lawrence S. Cunningham's "The Words and the Word Made Flesh," a lively primer on the history and core tenets of Christianity.*

*Cavanaugh challenges conventional wisdom by examining how the twin categories of religion and the secular are constructed. He examines how timeless and transcultural categories of 'religion and 'the secular' are used in arguments that religion causes violence.*

*This incredible exploration of the murky world of pseudo-history reveals the mix of proven facts, informed speculation, and pure fiction behind lost continents, ancient super-civilizations, and conspiratorial cover-ups—as well as the revisionist historical foundations of religions such as the Nation of Islam and the Church of Jesus Christ of Latter-day Saints. Drawing on the best scholarship available, Ronald H. Fritze shows that in spite of strong, mainstream historical evidence to the contrary, many of these ideas have proved durable and gained widespread acceptance. As the examples in Invented Knowledge reveal, pseudo-historians capitalize on and exploit anomalies in evidence to support their claims, rather than examining the preponderance of research as a whole.*

*With this influential book of essays, Jonathan Z. Smith has pointed the academic study of religion in a new theoretical direction, one neither theological nor willfully ideological. Making use of examples as apparently diverse and exotic as the Maori cults in nineteenth-century New Zealand and the events of Jonestown, Smith shows that religion must be construed as conventional, anthropological, historical, and as an exercise of imagination. In his analyses, religion emerges as the product of historically and geographically situated human ingenuity, cognition, and curiosity—simply put, as the result of human labor, one of the decisive but wholly ordinary ways human beings create the worlds in which they live and make sense of them. "These seven essays . . . display the critical intelligence, creativity, and sheer common sense that make Smith one of the most methodologically sophisticated and suggestive historians of religion writing today. . . . Smith scrutinizes the fundamental problems of taxonomy and comparison in religious studies, suggestively redescribes such basic categories as canon and ritual, and shows how frequently studied myths may more likely reflect situational incongruities than vaunted mimetic congruities. His final essay, on Jonestown, demonstrates the interpretive power of the historian of religion to render intelligible that in our own day which seems most bizarre."—Richard S. Sarason, Religious Studies Review*

*The Invention of God in Indigenous Societies*

*Comparative Religion in the Postmodern Age*

*One Nation Under God*

*From popular culture to religion*

*Invented Knowledge*

*The Invention of God*

*How Languages Have Re-invented World Religions*

*'Even though current public interest and engagement in issues of global violence are the results of terribly tragic and disturbing events, it is good that these matters are receiving widespread attention. I argue for a wider use of our voice in the working of global civil society - to be distinguished from military initiatives and strategic activities of governments. The Global Civil Society Yearbook can make a substantial contribution to the expression of public voice without border' - Amartya Sen Suicide bombings, collateral damage, kidnappings and air strikes pepper the lexicon of twenty-first century politics. Global Civil Society 2006/7 explores the complex relationship between violence, civil society and legitimacy in a unique dialogue that crosses political, cultural and religious boundaries. Is the use of violence by non-state actors ever justified? How is violence transmitted from the private to the public sphere? Why is terror and 'the war on terror' catalysing rather than suppressing violence? Do Western and Islamic traditions of thought offer any solutions? This edition of the Yearbook also includes new research on economic and social rights, the politics of water, and football. Chapters include: - Not Even a Tree: Can Violence be Justified in a Global Era? Mary Kaldor and Heba Raouf Ezzat - Bringing Violence 'Back Home' Jenny Pearce - Pipe dream or Panacea? Global Civil Society and Economic and Social Rights Marlies Glasius - War and Peace: the Role of Global Civil Society Mary Kaldor, Denisa Kostovicova, and Yahia Said - Water: a Global Contestation Willemijn Dicke, Patrick Bond, Fadia Daibes-Murad, Sanjeev Khagram, Alessandro Palmieri, Carlos Vainer, Zoë Wilson and Patricia Wouters - The Church, the Mosque and Global Civil Society Mark Juergensmeyer - The Odd Couple: Football and Global Civil Society David Goldblatt*

*The Routledge Handbook of Religions in Asia provides a contemporary and comprehensive overview of religion in contemporary Asia. Compiled and introduced by Bryan S. Turner and Oscar Salemink, the Handbook contains specially written chapters by experts in their respective fields. The wide-ranging introduction discusses issues surrounding Orientalism and the historical development of the discipline of Religious Studies. It conveys how there have been many centuries of interaction between different religious traditions in Asia and*

*discusses the problem of world religions and the range of concepts, such as high and low traditions, folk and formal religions, popular and orthodox developments. Individual chapters are presented in the following five sections: Asian Origins: religious formations Missions, States and Religious Competition Reform Movements and Modernity Popular Religions Religion and Globalization: social dimensions Striking a balance between offering basic information about religious cultures in Asia and addressing the complexity of employing a western terminology in societies with radically different traditions, this advanced level reference work will be essential reading for students, researchers and scholars of Asian Religions, Sociology, Anthropology, Asian Studies and Religious Studies. One of the most influential theorists of religion, Jonathan Z. Smith is best known for his analyses of religious studies as a discipline and for his advocacy and refinement of comparison as the basis for the history of religions. Relating Religion gathers seventeen essays—four of them never before published—that together provide the first broad overview of Smith's thinking since his seminal 1982 book, Imagining Religion. Smith first explains how he was drawn to the study of religion, outlines his own theoretical commitments, and draws the connections between his thinking and his concerns for general education. He then engages several figures and traditions that serve to define his interests within the larger setting of the discipline. The essays that follow consider the role of taxonomy and classification in the study of religion, the construction of difference, and the procedures of generalization and redescription that Smith takes to be key to the comparative enterprise. The final essays deploy features of Smith's most recent work, especially the notion of translation. Heady, original, and provocative, Relating Religion is certain to be hailed as a landmark in the academic study and critical theory of religion.*

*Imagination, Fiction and Faith*